/28 cont./

142 and owing to the fact that the women have to carry on their
182 backs all the products of the plantings, while the men who work
[147] in the yerbales /stands of yerba maté/ of Mato Grosso must carry
[482] burdens of hundreds of kilos (the cause, incidentally, of frequent
[64] hernias or "ruptures"). The development of the musculature of
[535] the legs is also due in part to the almost daily dances in which all the members of the tribe participate.

• 163 The birth rate is quite high in all the Guaraní groups. In general a woman has ten to twelve children in the course of her
[165] life, but little more than half of them reach adulthood. There are villages in which child mortality is as high as sixty per cent. Yet I also know an old Ñandéva woman who had ten children, eight or nine of whom reached adulthood; this, however, is an exceptional case.

842 The Guaraní woman wants to have many children. For the
[824] purpose of facilitating conception, the Kayová women drink the tea of a plant called membý djá ú djá; they say that it is sometimes enough for a woman to pass near this plant to become pregnant. There is another plant that is used to promote the conception of male children. At least the Kayová and the Ñandéva prefer male offspring.

847 Among the Kayová and Mbüá there is said to be infanticide
845 of twins, and the strangulation of crippled children is also said to occur. But, with respect to the Ñandéva, I have noticed, for instance, a couple with twin daughters, both alive and one of them crippled; at Araribá I knew a Ñandéva family with twin children of the male sex. The different attitude toward twins is based, perhaps, on the great diversity of mythical representa-
732 tions in this respect. In the Kayová villages and among the
[828] Ñandéva of Jacareí I found dull and senseless individuals, who, incidentally, were treated with special affection. The father
[842] (Kayová) presented one of them to me as Tüpí rymbá, "/29/ created by God," that is, conceived without there having been any sexual relations between the couple, and sent as a substitute for an earlier child that had died.